

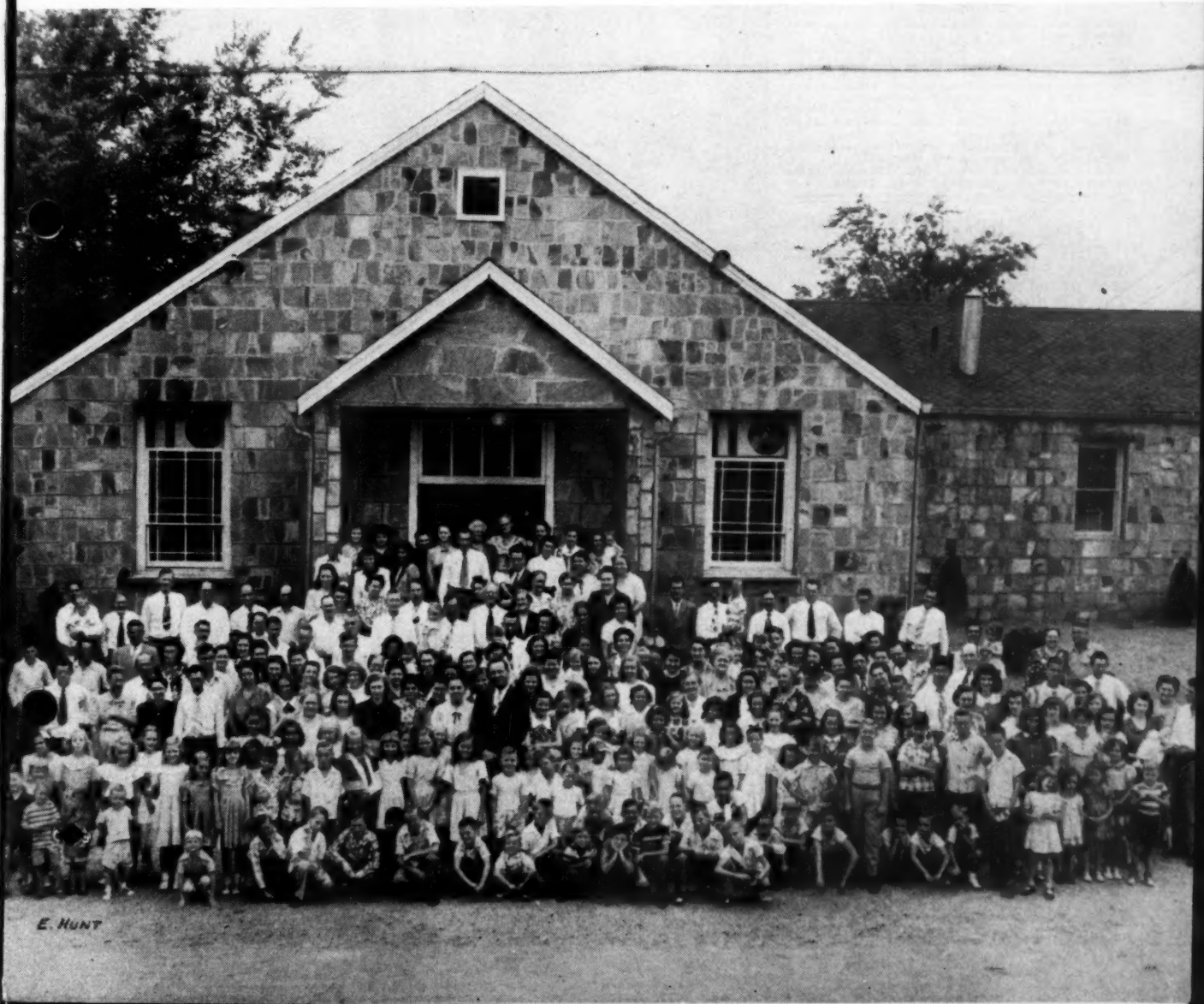
The Church of God

Evangel

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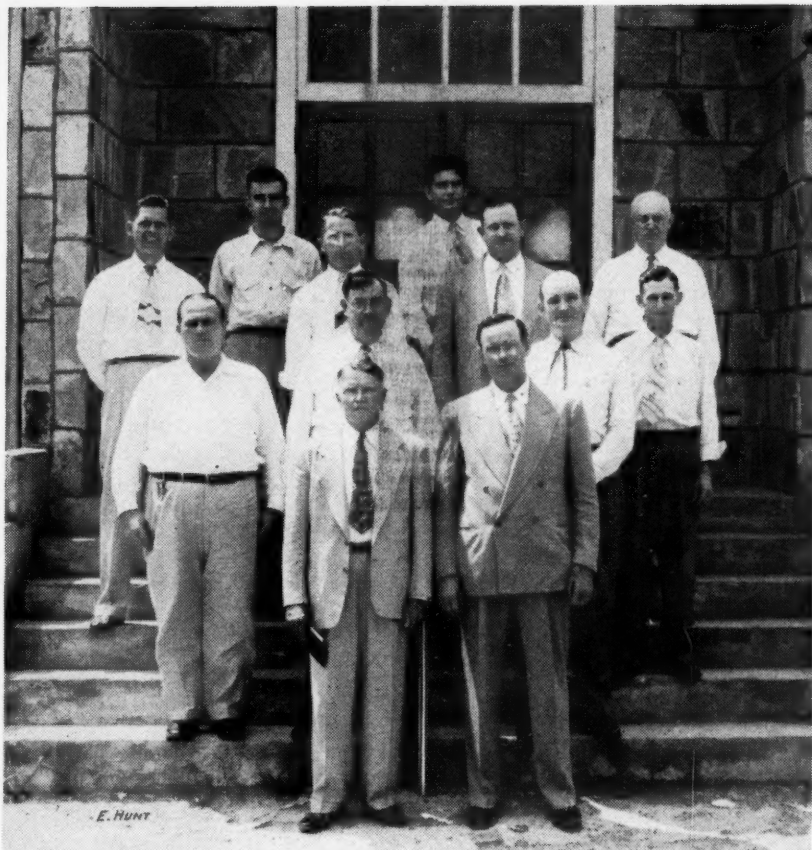
I have an almost new 27-foot M.
 System 3-room house trailer. It has
 been pulled about five thousand miles.
 There is also an extra 8-ply tire that
 has never been used. This trailer has
 two full-size beds, an icebox, gas
 range and all modern equipment in
 it. I have a nice gospel tent with all
 wire, ropes and poles, size 40 by 60
 feet. I also have a 30-amp. P. A.
 System. I will sell all of this to some
 good evangelist or state and accept
 Lee College bonds for it, or if the
 Church will endorse the note, I will
 sell on credit. All of this for \$2,500.—
 Thomas G. Evans, Evans Handle Mill,
 Inc., Auburn, Ala.

Evangelist Helen L. Morrow's new
 address is Box 624, McColl, S. C.

COVER PICTURE

**Annual Home-coming at the West
 Gordon Avenue Church of God
 Rossville, Ga.**

Words cannot express our gratitude
 to God and His people who made the
 event the huge success that it was.
 The 525 souls that managed to attend
 Sunday School set a new record. Our
 pastor, Rev. Tommie Harper, who has
 been with us 2½ years, was the unani-
 mous choice of everyone to continue
 breaking the Bread of Life here for
 another pastoral term. He, with the
 aid of his good wife and two daugh-
 ters, Elizabeth and Barbara, have
 been and are a spiritual blessing.
 Brother Harper played one of the



State Overseer, Pastor, and Group at Rossville, Ga., Church of God

leading roles, physically speaking, in
 getting the church remodeled. On this
 day the grand cash offering of \$2,142.-
 78 was received, plus a nice \$110
 Waltham wrist watch given by Broth-
 er and Sister Grady Harris and later
 presented to the pastor as a gift
 from them. This good offering enabled
 us to pay off the debt on the church
 building, and now the church build-
 ing is ours, free of debt, as is the par-
 sonage and garage.

Our state overseer, Rev. E. L. Sim-
 mons, and Sister Simmons helped to
 make the day that much brighter
 with their presence. Brother Simmons
 brought his usual inspirational mes-
 sage in the morning service, taking
 his text from the 23d Psalm, magnify-
 ing the clarity with which he rendered
 the message. A prayer by Sister Sim-
 mons concluded the morning service.
 The dinner on the ground, which was
 on makeshift tables, drew many com-
 plimentary remarks upon the good
 sisters of the church. Also, several of
 the sisters brought colorful bouquets
 of flowers each Sunday from their
 gardens.

We have a staff of seven capable
 Sunday School teachers and three of-
 ficers. Brother Mark Silver, as Sunday
 School superintendent, and Brother
 Clyde Rowan, as assistant superin-

tendent, have been decisive factors in
 helping us achieve the attendance we
 have had. Sister Betty Fairbanks has
 done a remarkable job as our secre-
 tary.

Credit is also due the Building
 Committee, Parsonage Committee, and
 Finance Committee, which consist of
 the following brethren: V. T. Kerley
 and Earl Pharr as chairmen, G. L.
 Curtis, R. W. Fairbanks, H. Foote,
 E. G. Haynes, A. P. Jackson, C. J.
 Polivka, C. L. Rowan, M. S. Silver, and
 J. H. Simpson. The two men in the
 front of the group picture are left to
 right, E. L. Simmons, state overseer,
 and Tommie Harper, pastor.

The church has grown in every de-
 partment; the membership has almost
 doubled in the past 2½ years and our
 Sunday School attendance has aver-
 aged almost a hundred more per Sun-
 day. Our Y.P.E. has continued to gain
 in attendance and has certainly been
 a blessing to us, under the leader-
 ship of both the men and women, plus
 the cooperation of the young people.

Quoting Rev. E. L. Simmons in re-
 gard to the difficulty we have in ac-
 commodating our large crowds: "We
 have outgrown the sideboard stage
 and it's time to get a larger church or
 build one."—By C. J. Polivka, Church
 Clerk.

... Editorials ...

MAN'S MEDIATOR

1 Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

The work of Christ as Mediator, to my mind, dates back to the tragedy in the garden of Eden. In Gen. 3:8 we read, "They heard the voice of the Lord God walking in the garden." This hyperbolic statement surely means that Adam and Eve heard God conversing with someone as He came into the garden. If so, that someone was surely none other than Christ.

What they were talking about is certainly a likely question. My answer is, they were discussing the disobedience of Adam and Eve and what their punishment should be. One might say, "That was already settled in the following words: 'In the day that thou eatest thereof thou shalt surely die.'" But you remember what Satan said, "Ye shall not surely die." This prompts me to feel that the devil knew the merciful disposition of Christ and understood what His attitude would be toward this couple that he was beguiling. It was, no doubt, the thought of God's mind to utterly destroy them, blot them out, just as He would have done the nation of Israel had Moses not interceded for them and offered himself in their stead.

A greater than Moses was the Mediator for the human family, and, although God's wrath was so kindled against this first man and woman that He was ready to annihilate them from the face of the earth, Christ prevailed upon Him with reasoning which we shall learn about, perhaps, only in the eternal day, to spare them and let the human family be His that He might redeem them.

Therefore, though man was driven out of the garden and separated from God (dead spiritually), he was only to meet death physically as an individual, and the human family was never to be utterly destroyed. In the act of God in slaying the animal and clothing the man and woman with the skin, the blood typified spiritual provision, or remedy, for sin, and the skin, as coats, represented provision for the physical life, and all this seemed to be the sealing of the agreement between Christ and God that Christ (as Jesus) would, in *due time*, die for the ungodly human race, thus making ample provision for the supply of all the needs of man. This agreement was passed on to Adam and the human family as a covenant, as stated in Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This was the circumstance, no doubt, that gave rise to this statement in Rev. 13:8, "The lamb slain from the foundation of the world." "World" here evidently means the wicked, sinful human race, from the word KOSMOS. That being true, it would lend support to the fact that the slaying of the animal in the garden was a sealing of the pledge of Christ to God that He would eventually (as Jesus) pay the redemption price for lost man.

You also remember that Paul wrote of us as "being chosen in him before the foundation of the world." This infers that God saw in Christ the reclamation—redemption—of enough of the human family for Him to eventually carry out His plans for and with man, in this life and in His eternal kingdom.

The Holy Ghost was fully aware of the obligation that Christ had taken upon Himself in this act as "mediator between man and God." This is clearly understood by the many types, shadows, and predictions of Christ Jesus in His redemptive work throughout the Old Testament, which were written under the impulse of the Holy Ghost. No one could possibly read the 53d chapter of Isaiah and doubt that the Triune Godhead was in full agreement about the plan of man's salvation and who the Saviour would be.

You ask why Christ was not clothed in human flesh as Jesus earlier. That I should like to know. Yet, it should suffice us to know that "when the fullness of THE time had come, God sent forth his Son." And again, "For

when we were yet without strength, in DUE TIME Christ died for us." Rom. 5:6; Gal. 4:4. Anyway, the glorious fact is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In other words, God permitted His Son, Christ Jesus, to "LAY DOWN HIS LIFE" for the world, as its MEDIATOR. But, was dying the end of the mediatorial work of Christ Jesus? No. John said of His work since His death, "My little children, these things write I unto you, that you sin not. And if any man sin, we have an ADVOCATE (lawyer) with the Father, Jesus Christ the righteous." It is very obvious that John is speaking of Christ's mediatorial work for the CHURCH in this verse, and that, perhaps, exclusively. However, in the second verse he sets forth the fact that Christ Jesus, by way of His death, stands permanently BETWEEN men and God as the PROPITIATION (sacrifice) for the erring, faltering, falling, and fainting Christian AND the SINS of the whole world. Let us read what he says, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

So, we look back to the cross where Christ was lifted up, not only between two thieves, but also BETWEEN MEN and God, and also look upward to the right hand of the throne of God to see the ever-living Christ Jesus making INTERCESSION for us RIGHT NOW, as our MEDIATORIAL HIGH PRIEST.

Heb. 7:24, 25 tells us that "this MAN, because he continueth ever, hath an unchangeable priesthood. Wherefore he IS able also to save them to the uttermost that come unto God by him, seeing he EVER LIVETH to make INTERCESSION (mediate) for them."

Therefore, as a summation of this wonderful phase of Christ's work, I ask that we consider the verb IS in the full scope of its historical relation and significance. To do this we paraphrase the text; as, "There WAS, there IS, and there SHALL CONTINUE TO BE, ONE MEDIATOR BETWEEN MEN and GOD, the MAN CHRIST JESUS."

MODERN INFIDELITY

Modernism, modern infidelity, which would destroy the very foundation upon which our faith rests, the deity and atoning work of our Lord Jesus Christ, goes on apace. Apostasy is upon us and moves onward to its apex and destruction. It is in evidence today as its Christ-denying infidelity is proclaimed from pulpits in churches, on the printed page, over the air waves, in colleges and seminaries, and by new and ancient gnosticism in the form of various cults that abound.

In the face of the increase of such infidelity, the Christian needs to remember certain things. First, we cannot destroy apostasy; but we can stand against it. Organizations, leagues, councils, associations, societies, and movements of one kind and another can bear strong testimony to the faith, but they cannot end the onslaught of infidelity, which is to increase and not decrease as we approach the end of the age. Only God can destroy this anti-Christian activity.

Second, we can refuse to compromise. The spirit of compromise is really the spirit of apostasy. He who refuses to take his position on the side of truth, for fear of offending someone, is a ready target for the arrows of unbelief. An out-and-out stand on the Lord's side, and an uncompromising attitude in respect to God's Word, are essential to the Christian who would honor the Lord. Separation from evil, whether that evil be within or outside of organized religion, is the demand of obedience and a good conscience toward God.

Third, we can contend for the faith. To do so earnestly, we must proclaim and live out the whole counsel of God. We shall surely separate ourselves from infidelity and apostasy, and we shall also point out these evils and contend for the truth in love. There is demanded of us, as individual Christians, devotion to Christ and faithfulness to the Word of God. We shall fight against the enemies of the cross of Christ, but we shall not except to destroy them. We shall not be discouraged, however, for it is God who will destroy the wisdom of the wise (1 Cor. 1:19), and He will surely do so. This is twice a promise: to the faithless it is a threat of doom; to the faithful it is an antidote to discouragement and an incentive to fight on in the good fight of faith.—**Militant Truth.**

Have Protestants Ceased to Protest?

A message delivered during "The Pentecostal Hour," Over Station WKXY, Sarasota, Fla., by W. M. ROBERTSON.

"And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" Luke 6:39.

It is my opinion that many of the Protestant ministers, blinded by the great fatherhood lie, are (figuratively speaking), in ten easy lessons, leading their people back into the same ditch of spiritual darkness from which Martin Luther and other reformers suffered so much to lead the people.

FIRST CALLED PROTESTANTS

Protestants were so called, first, at the Diet (Council) of Spires in the year 1529, because they made a formal protest against an unequal ruling that forbade any teaching of Lutheranism in states where it had not become dominate; and in the states already Lutheran required that the Catholics should be allowed the free exercise of their religion. From that time they were known as Protestants, and their doctrines as the Protestant religion.

COMMON PLATFORM OF ALL THE PROTESTANT CHURCHES

While there were and are differences in doctrine and organization, yet it is not difficult to find the common platform of all the Protestant churches; and, as principles of the Reformation, they may be named as five in number.

The first great principle is that true religion is founded upon the Scriptures. The Roman Catholics had substituted the authority of the church for that of the Bible. They taught that the church is infallible and the authority of the Bible proceeded from its authorization by the church. They withheld the Scriptures from the laity and strongly opposed every translation of them into the language spoken by the common people.

The reformers declared that the Bible contained the standards of faith and practice, and that no doctrine was to be accepted unless it was taught in the Bible. The Reformation brought a lost Bible back to the people, and placed its teachings upon the throne of authority. It is through the reformers, and mainly in Protestant lands, that the Bible is now circulated by many millions of copies annually.

The second principle established by the Protestants was that religion should be rational and intelligent. Romanism had introduced irrational doctrines like transubstantiation into the church's creed, preposterous pretensions like papal indulgence into her discipline, superstitious usages like image-worship into her ritual. The reformers, while duly subordinating reason to revelation, recognized the former as a divine gift and demanded a creed, a discipline, and a worship which would not outrage men's rational nature.

The third great truth made em-

phatic in the Reformation was that of *personal religion*. Under the Roman system, a closed gate stood between the worshiper and God, and to that gate the priest held the only key. The repentant sinner did not confess his sins to God, but to the priest; he did not obtain forgiveness from God, but from the priest, who alone could pronounce absolution. The worshiper did not pray to God the Father through Christ the Son, but through a patron saint, who was supposed to intercede for him with a God too high for man in the earthly to approach. In fact, God was looked upon as an unfriendly Being, who must be appeased and placated by the ascetic lives of saintly men and women whose prayers alone could avail to save men from God's wrath.

The godly minded could not go for guidance to the Bible, but must take its teaching at second-hand, as interpreted by councils and canons of the church. All these barriers the reformers swept aside. They pointed the worshiper to God as the direct object of prayer, the immediate Giver of pardon and of grace. They brought each soul into the presence of God and the fellowship of Christ.

And fourth, the reformers also insisted upon a spiritual, as against a formal, religion. The Roman Catholics had overloaded the simplicity of the gospel with a mass of forms and ceremonies which completely obscured its life and spirit. Religion consisted in external services rendered under priestly direction, and not in the attitude of the heart toward God. The reformers emphasized the inward rather than the outward traits of religion. They brought forth the ancient doctrine as a vital experience—"Salvation by faith in Christ and by faith only." They proclaimed that men are righteous, not by outward forms and observances, but by the inward spiritual life, "the life of God in the souls of men."

The fifth and last of these principles in the practical working of the Reformation was that of a national church as distinct from one universal. The aim of the papacy and the priesthood had been to subordinate the state to the church, and to make the pope supreme over all nations. Wherever Protestantism triumphed, a national church arose, self-governed and independent of Rome. These national churches assumed different forms: Episcopal in England, Presbyterian in Scotland and in Switzerland, and somewhat mixed in northern lands. The worship in every Roman Catholic Church is in Latin, but every Protestant church maintains its services in the language spoken by the worshipers.—*Hurlbut's Story of The Christian Church.*

Blindly ignoring these fundamental principles which are still the heart and soul of the Protestant religion, many ministers' associations have accepted the Catholic priest and the Jewish rabbi in full religious fellowship, making these religions of equal value in every way to the Christian, Protestant religion, thereby destroying in the minds of many the wall of distinction and separation the reformers suffered so much to build.

We wish that it were possible that again Martin Luther could stride down the streets with his ninety-five theses in hand, nailing them this time, not on the open door of Whittenberg Cathedral, as he did on the morning of October 31, 1517, but on the door of every Protestant ministers' association that dares to undo that which he suffered so much to do.

Over a year ago now, while sitting in a Jewish temple, I listened to a rabbi whose speech followed that of the president of the local ministers' association. He said, "I think that it is entirely possible that a Jewish rabbi, a Protestant minister, and a Catholic priest may worship together in full fellowship," meaning, of course, that it would also be possible for the people of these religions to do the same thing.

I ask you, friends, you who believe that Jesus of Nazareth was born of a virgin mother overshadowed by the power of the Highest; who believe this Jesus to be the divine Son of God; you who believe that through this man's death and resurrection you have spiritual life and forgiveness of sins, and that every promise and every blessing is received through Him; I ask you, can you have religious fellowship with those whose religious belief makes your Saviour a liar and impostor, and the illegitimate son of a Jewess prostitute? If this rabbi's statement is true, then not only may the leopard change his spots and the Ethiopian his skin, but we have 2 Cor. 6:14-16 in reverse, and righteousness may have fellowship with unrighteousness, light have communion with darkness, Christ have concord with Belial, the believer have part with an infidel, and the temple of God be in perfect agreement with idols. I ask you again, can this thing be?

HANDY BOOKLETS

By Wm. E. Biederwolf

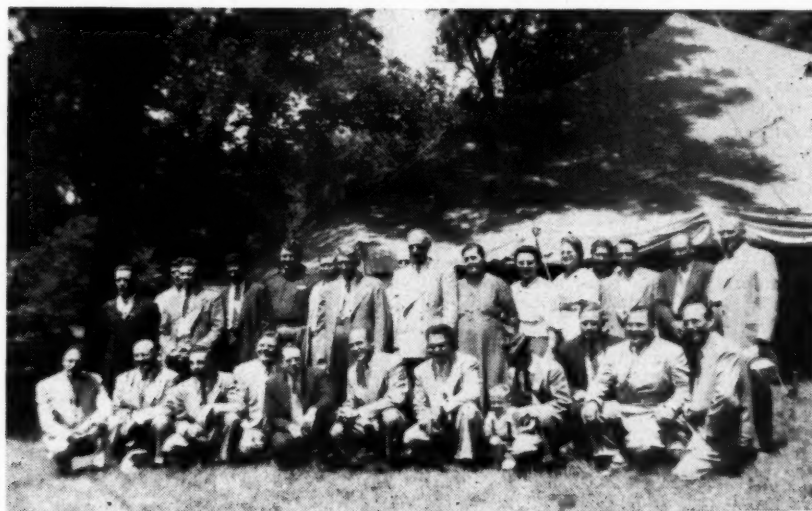
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Unvarnished Facts About Christian Science	30c
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Seventh Day Adventism	30c
Spiritualism	30c

CHURCH OF GOD PUBLISHING HOUSE
Montgomery Ave., Cleveland, Tennessee

• Reports

FROM THE FIELD

IOWA AND NEBRASKA CAMP MEETING



This is a number of our ministers of Iowa and Nebraska; also, Brother H. L. Chesser, General Overseer, is in the group. These are fine men, who worked hard to make the state camp meeting a success.

The Church of God annual camp meeting and convention for Iowa and Nebraska convened in Des Moines July 24-30 and was a great success for God and the Church.

We were privileged to have Rev. H. L. Chesser, our General Overseer, with us, and his message, "The Church and Its Objectives," was enjoyed and inspiring to all.

Our camp-meeting speaker each evening was Rev. Carl Richard, of Memphis, Tenn. He was especially anointed each night to preach, and through his Spirit-filled messages there were 8 saved, 4 sanctified, and 4 filled with the Holy Ghost. Rev. W. E. Dowdy, state overseer of Kansas, was one of our speakers, and God surely anointed him to preach, as He always does. Also Rev. J. R. Freeman and family, of Long Beach, Calif., inspired us with their singing and preaching.

Our Orphanage offering was \$1,377, and this was made possible by the untiring efforts of Rev. and Mrs. Charles Dykstra, our Orphanage representatives in Iowa and Nebraska.

Our mission offering amounted to \$1,284.50, which is credited to all of our churches in Iowa and Nebraska.

The State of Iowa has bargained to buy this beautiful 24½ acres as a permanent campground here in Iowa. We are buying it for \$4,000 and already there has been nearly \$2,000 pledged on it.

God has surely blessed Iowa and Nebraska through the efforts and

hard work of our state overseer, Rev. Carl Cox. Rev. Cox worked from early morning until late at night to make our camp meeting a success.

The Ladies' Willing Workers' Bands from the different churches in Iowa and Nebraska gave a play, and it surely depicted the work being done



This is a group of our musicians who made music for us in the state camp meeting. Brother Walter Green had charge of the band music. They were always ready and helped to make the convention a great success. Brother Green had them well organized. We have some of the best musicians in the country.

here by each church doing its best. When Rev. and Mrs. Cox came to this state there was only one church reporting an L. W. W. B. Now we have seven reporting each month.

We are looking forward to a greater camp meeting next year. Around 1,000 people attended the convention. There were over 22 tents filled with people camping, besides the gospel tents. We are hoping we shall have a tabernacle next year.—State Secretary and Treasurer, Ira A. Gillum.

ANNOUNCING!

The North American Pentecostal Fellowship Conference

PLACE: Municipal Auditorium
Memphis, Tennessee

TIME: October 3-5

MANAGEMENT:

President, Rev. John C. Jernigan
2626 B. Street, Roanoke, Va.
Secretary, J. Roswell Flower
434 West Pacific Street
Springfield 1, Mo.

INVITATION:

Make preparation now to attend this great convention of Pentecostals.

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God's Gifts to the Church

REV. W. D. POLEN, AVERA, MISS.

TEXT: 1 Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

We have recorded in Matt. 10:1, 7, 8, these everlasting words of Jesus Christ, "And when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

While John the Baptist was in prison for his rebuke of Herod, who had taken unto himself his brother Philip's wife, John heard about the works of Christ, and John sent two of his disciples to Jesus to see if what he had heard were the true works of the Messiah who was to save His people. I should like for you to take note of the reply which Jesus gave them. It is recorded in Matt. 11:4-6, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."

After Jesus had called His twelve disciples into the ministry, He gave them this power so that they would be able to help Him in the work which the Father had sent Him to this wicked and perverse world to do.

After the resurrection of Jesus and just before His ascension to His heavenly Father, Jesus gave the great commission to His disciples as given to us in Mark 16:15-18: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now to my text, 1 Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, and after that miracles, then gifts of healings, helps, governments, diversities of tongues." The word "church" comes from a Greek word which means "the called out ones." If you read the entire book of Acts carefully, you will see very definitely that these gifts began to operate in

the Pentecostal church. They operated in the early Church because God put them in the Church to work so that the Church could continue the work which the Lord Jesus Christ came to this wicked world to do.

There are preachers, teachers, philosophers, and church members today who like very dearly to refute and refuse to accept all of these gifts which God has set in the Church. There are some who say that the days of miracles are over; others say that God does not heal any more. There are some also who do not believe in governments in our churches, and, of course, we also have those who tell us that tongues ceased with the apostles. For those who say they do not believe in governments in the church, let me ask you this, "Do you know what the word 'government' means?" It means an administration of power and authority which regulates, directs, manages, steers, or guides; therefore, if your church has any offices, leaders, laws, or rules of any sort, your church has a form of government, whether you admit it or believe it or not. The apostle Paul, anointed of the Holy Ghost, in his first letter to the Church of God at Corinth, written about the year A.D. 59, tells us that God set miracles, gifts of healings, governments, and diversities of tongues in the Church. Almost everyone accepts the teaching that God set apostles, prophets, and teachers in the church. You accept part of the verse; why do you not accept all of it? The main reason so many of our church folk refuse parts of the gifts that God set in the church is that they have never been born into the church which Jesus purchased with His own blood. We have many church members, but we have very few genuine, called-out, blood-washed, born-again members of the body of Christ.

I challenge anyone, anywhere, to prove to me, or anyone else, by the Scriptures that miracles do not happen today, or that people do not get healed by the power of God today, or that our church is not to have governments today, or that diversities of tongues have ceased today. Jesus told His disciples, in Luke 24:49, to tarry in the city of Jerusalem "until ye be endued with power from on high." The power of the Holy Ghost was the promise that the Father was to send after Jesus had ascended back to the Father, so that His disciples could carry on the work which Jesus had begun. Acts 1:8 says, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

God's preachers, teachers, and lay members have just as much need for the power of God working in the church today as the apostles had in the early Church. The devil is just as strong as he was then. He's not asleep, neither has he given up his battle against God which he began when pride entered into his heart before the days of Adam; but the devil is going about as a fierce, roaring lion, seeking whom he may devour.

Friends of mine, don't let the devil deceive you. Accept the Word of God. God still works miracles; God still heals, and born-again children of God still receive the baptism with the Holy Ghost with the evidence of speaking in other tongues as the Spirit gives the utterance. Acts 2:38 tells us this: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." God has set all these gifts in the church. If you will sincerely seek God, He will give you your heart's desire, because He has promised to help you if you will only ask Him. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7:7-11. May the Lord bless this message to the heart of every reader.

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Foreign Missions

Every Creature
All the World—



J. HERBERT WALKER, SR.
Executive Missions Secretary

INDIVIDUALS RESPONDING TO MISSIONS

Today we are in receipt of \$220 from Mr. Haynes Lemons, who recently promised \$20 per month for a missionary. He came in and paid eleven months in advance, requesting that the amount be sent to Brother C. E. French in India, to be distributed to the workers as he saw best. May God bless you, Brother Lemons, for this offering and all the other individuals who are assuming special interest in MISSIONS. The task is so great. There are far more open doors than in all the history of the world. We have the greatest number of missionaries making application to go. There is, undoubtedly, the greatest need in these closing days than at any time in the history of the world.

Remember, all offerings designated to special fields and certain persons will go to them. Pray for the MISSION CAUSE.

J. H. WALKER, SR.

WAYNE McAFEE, OF GUATEMALA, WRITES

Dear Brother Walker:

Greetings, again, in the ever precious name of the Lord Jesus!

How good the Lord has been to us here in Guatemala during the month that has just gone by. When I think, sometimes, Brother Walker, of the extreme goodness of our Lord to us, as undeserving as we certainly are, I wonder at His love for us. His grace and mercy have been so great toward me that I cannot understand, but He doesn't expect us to understand; just love Him in return.

Time goes swiftly by, and so much has been done and has happened. Yet, I wonder if we have done all that we possibly could have done for the Master, for our time is very, very short to work, and we must obey His command to work while it is yet day, for the night very soon cometh. My heart goes out so many times when I think of how quickly time is fleeting, and how much—oh, how much!—there remains to be done in Guatemala. And if my little human heart is grieved when I think of the hundreds, yea thousands of lost—eternally lost—that live around us in Guatemala, and who are dying into Christless graves by the hundreds during the period of a month between my letters to you, how much

more the all-loving, great big heart of Jesus must be touched and hurt to see so many Indians and Ladinos go on without knowing Him! Certainly, our harvest is ripe! We must work fast.

The first day of May the new chapel in the Palmita, a section of Guatemala City, was opened. The devil sent his demons to bother the service, but nonetheless the gospel was faithfully preached and the seed must bring forth fruit some day, somewhere. A few days later in the month, Brother Marcos Alhadeff, a converted Jew who is holding revivals among us for a little while, through permission of Brother Hargrave's office, and I went to the Totonicapan District for meetings among our beloved Indian brethren there. God did bless our efforts, and I was filled with spiritual joy to be among those congregations for a few days. In one high mountain town that is so hard against the gospel, in a complete Indian congregation, we saw six precious, precious souls won to the Lord in one service. My joy was over full. I almost sent a telegram to don Tomas, that is, Brother Pullin, and let him share our joy, but I held the news until I saw him a few days later. On farther in the mountains the services were held completely in Quiche, the Indian dialect, except for Brother Marcos' sermons and mine, which were in Spanish. In spite of the language difficulty, the Spirit of the Lord was felt among us all—American, Jew, and Indian—and we rested in the blessings of the Lord.

I met the Pullins on my way to Quiche from the Indian congregations, and instead of going to Quiche then, I went with them to Guatemala, where we met Brothers Cross and Hargrave, the 22d. I certainly enjoyed their visit, Brother Walker, and we made time while they were here, having Spirit-filled services both here in the capital and in Totonicapan. We had to cover many miles while they were here, in a short time, and we arrived in the capital a little tired, but not as tired as they, who were just beginning their journey to South America. We are praying for their continued safety, success and Godspeed the rest of that long journey.

A few days after they left, we boarded the little narrow-gauge train with the Pullins to go to a conference in the hot banana country on the Atlantic side of the Republic. We spent

four glorious days with our brethren from the various congregations on that side of the work in the heat, fighting the terrible plague of mosquitoes that are always there in the hot country at this time of the year, but not without the fire of the Holy Spirit to heat our souls and communion with the brethren. Several problems that were pending concerning several works there were settled with the help of the Holy Spirit, and we came back happy in the Lord.

Thusly, another month has been spent for the Lord and His Church.

Keep praying ever for us, Brother Walker, and God bless and keep you and strengthen you as we labor together for the Lord.

OPEN FOR CALLS



Rev. Fred Sanders

I have had a wonderful acquaintance and fellowship with Brother Fred Sanders for seventeen years. He was formerly one of the outstanding evangelists of the Pentecostal Holiness Church, but has recently joined the Church of God with best wishes from his former alliance. He is a powerful evangelist and will bless any congregation with his dynamic message. He is really good. To my knowledge he is one of the few who passed their ministerial examination on the doctrines of the Church with a 100 grade. His address is 3110 Tampa Street, Tampa, Fla.—J. T. Roberts, State Overseer of Florida.

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...Short Sermons...

HOLY GHOST BAPTISM

By F. S. ASH, 408 W. 12TH ST.,
JOHNSTON CITY, ILL.

Some say you get the Holy Ghost when you are saved. Others say you receive Him when you are sanctified. Some say He was only for the Twelve. Some admit there were one hundred and twenty baptized with the Holy Ghost, and some say He was given to writers of the Word only. Still others think He can be received only when baptized in water.

In Acts 19:2, we find that the great apostle Paul said to those who had been baptized with John the Baptist's baptism unto repentance, "Have ye received the Holy Ghost since ye believed?" They admitted they had not so much as heard whether there be any Holy Ghost. No doubt, the Holy Ghost had been with them all these years. Yes, He was with them, but they knew not the words of Jesus, for in John 14:15-17, Jesus said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." God's promises never fail; His prophecies are true. Joel 2:28, 29, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." Verse 27, "And my people shall never be ashamed."

Did God keep that promise? Yes, thank God. In Acts 2:1, 4, we read, "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In verse 16 Peter explains to the mockers, "This is that which was spoken by the prophet Joel." We see about one hundred and twenty disciples of the Lord Jesus in the upper room praising and blessing God. Mary, the mother of Jesus, was there (Acts 1:14). Here are the handmaids and servants of the Lord. Praise God, this must have been just what Joel spoke about.

In Luke 10:17-20, we find where seventy disciples came to Jesus with joy because the devils were subject unto them, but the Master told them to rather rejoice because their names were written in heaven. At that time the Seventy did not have the baptism of the Holy Ghost, but He was with them. Oh, yes, they had salvation. So do men have salvation today before He comes in, otherwise He does

not come in. John 17:16, 17, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." They were saved and the Son of God prayed the Father to sanctify them through His Son. He suffered for their sanctification and ours, and after His resurrection He said, in Luke 24:19, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Then, just before His going beyond the clouds, Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Some say we receive Him at water baptism. Let us see Acts 10:44. As Peter preached in the house of Cornelius, the Holy Ghost fell on all them which heard the Word; and in verse 48 we find Peter commanding them to be baptized. In Acts 8:16-18, the Samaritans were baptized, Simon along with them, and many received the promise by laying on of the hands; but Simon did not receive Him because his heart was not right.

Acts 8:4. The apostles heard at Jerusalem that Samaria had received the Word. Certainly, the Samaritans were not all Jews, neither were those of the house of Cornelius. Someone said He was given only to men who wrote the Word. Paul wrote perhaps thirteen books, and he was not at Pentecost. There were seven men of honest report and full of the Holy Ghost who looked after the welfare of the Church while the apostles were preaching the Word of God. Twenty-three years after Pentecost, Paul found those who did not have the Holy Ghost. Then for whom is the Holy Ghost? Acts 5:32, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." No matter if you are Jew or Gentile, if you will obey God you can have the Holy Ghost and fire. If you do not have the fire, it is because He is with and not in you. Peter warmed by the enemy's fire and denied his Lord, but after Pentecost he took a bold stand for Him. Some folks seem never to be able to testify; but, praise God, when the fire burns, something will happen. Men leave their places and go all out for God. No job can hold the man for long whom God has baptized with the Holy Ghost and fire. He will speak through you for Jesus. At Pentecost they heard only Galileans speaking in every known language. Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In verse 39 Peter said unto them, "For the promise is unto you, and to your children, and to all that

are afar off, even as many as the Lord our God shall call." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," verse 38.

ARROGANCY

By EMMA NEWMAN, EVANGELIST,
BIRMINGHAM, ALA.

Text: 1 Sam. 2:3, "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed."

Arrogancy, "assumption, pride, haughtiness, presumption, self-conceit, and vanity." Do we have this in our church? Well, I think we do, talking proudly, one thinking himself better than another. Brother, our actions are weighed. If we live close enough to God, we can recognize these proud spirits. We, as a people of God, should humble ourselves under the mighty hand of God, and He will lift us up. But, if we try to lift ourselves up, we shall find we are on sinking sand; so let us not talk so proudly.

In Dan. 5:20, we read, "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him." Friends, a great many people have fallen in our ranks—preachers and laymen. We need to get before the Lord like David, and say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23, 24. Yes, many have fallen by becoming exalted. We are living in a time when these spirits are prevalent. We need to watch and pray; let God search us, for if we wait until we come down to the end of the way, we shall find these things are all vanity, and then we shall be lost. Let us keep ourselves free of these things.

In 1 John 2:15, 16, we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We are living in an awful time. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," 2 Tim. 2:3. These things are existing, and we need to do something about it. The devil and all of his forces are trying God's people, and we must put up a fight against these things. Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:11, 12.

We must fast and pray that we might fight against the evil spirits. Brothers and sisters, let us unite our

forces against the evil spirits, for surely we are living in the last days. In 2 Peter 1:10, we read, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

TWO TEXTS DIFFERENTIATED

By CHARLES ELMO ROBINSON,
SPRINGFIELD, MO.

It is vastly important, both for the guidance and safety of individual Christians, and for the welfare of the church as well, that two familiar texts be differentiated. These are the texts:

"Judge not that ye be not judged," Matt. 7:1.

"By their fruits ye shall know them," Matt. 7:20.

Both directives were given by the Lord Jesus at the same time, to the same listeners, and recorded in the same chapter. But to many people, it seems that obeying one of the commands results in disobeying the other. Such thinking makes Jesus self-contradictory—a thing impossible.

Judging is never done lovingly, and this is but one of the reasons why Jesus condemns it. His words immediately following the prohibition define judging as something the one judging would not want done to himself—"For with what judgment ye judge, ye shall be judged." In Bible language, judging is criticizing harshly.

On the contrary, knowing brothers by their fruits is seeing the good they are doing, with a heart of love that desires to help. Christians who are perfect in love know their brethren by their good fruits. Christians deficient in love are harshly critical; that is, they seek to find faults in the individual. But the danger against which I am seeking to guard my brethren is judging, while calling it, as I once heard an evangelist do, "observing the fruit." Knowing brethren by their fruit is done lovingly; judging is never so.

When Jesus said, "Judge not," the word He used was *krino*, which is translated "condemn" in John 3:17: "God sent not His Son into the world to condemn the world." It is translated "damned" in 2 Thess. 2:12: "That they might be *damned*." It is translated "go to law" in 1 Cor. 6:6: "Brother *goeth to law* with brother." It is translated "judge" in Matt. 7:1: "Judge not that ye be not judged." It is translated "called in question" in Acts 24:21: "I am *called in question* by you this day." So, by the word Jesus used, you see He was saying, "Do not harshly criticize lest God treat you the same way." A man who "thinketh no evil" of his brother (1 Cor. 13:5) not only will not, but simply cannot, judge his brother.

Of course, if my brother does wrong or acts unwisely, I see it, and my love for him makes me deplore the fact, but I do not judge him. I love him, and loving and judging being contrary to each other cannot exist in the heart at the same time. It is my

duty to watch over my brother, and if I see him being "overtaken in a fault," as Paul puts it, I, being spiritual, gently and lovingly seek to restore him (Gal. 6:1). I defend him. I stand up for him. I stand by him, if and when he is judged in my presence.

When we know a man by his fruits, we do something fundamentally different from judging him. (A linguistic difficulty arises just here from the fact that our word *judging*, meaning to condemn, may mean also to deliberate, even when the same eventuates in esteem. The same is true, very exceptionally, of the Greek *krino*. In Rom. 14:5, *krino* is translated "esteemeth" twice. Jesus used *krino* here in its ordinary, usual sense—to be censorious toward.) To judge one is to think of him as evil. To know him by his fruits is to think of him as good. Jesus called soul-winning bearing fruit, both in John 4:36 and 15:2, 5. The qualities of the Holy Spirit which, when taken together, are called fruit and are all good.

To assume to judge a brother is foolishly wicked on another count, for it is to do what no one but God is wise enough to do. To take on the duties and assume the prerogatives of the Almighty is a serious sin of presumption. But to know a brother by his fruits is a normal manifestation of love. Mothers, even those whose sons are criminals, do not judge them. If someone judges them in their presence, they instantly fly to their defense. Discriminating men admire them for this as a normal manifestation of love.

Judging a brother is wicked, and if he tells his judgment, he is tattling, and this is yet more viciously wicked. It is calculated to and often does divide the body of Christ. Some who are judged are thus made to grieve God by unholy anger, while others become discouraged. To publish judgment about a brother hinders his doing the good he could do, because the people he would help have had their confidence in him undermined. So, judging a brother and telling it may result in the sinners he would have led to Christ being lost.

If a brother has faults, we see them; but our love, if we have it, covers them. We all know how a good man's love covers the faults of his wife. We know how self-love covers our own faults, and how we excuse ourselves. To judge in the sense Jesus used it is to condemn, and this is always evil.

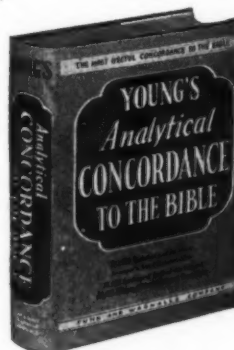
Judging the pastor often slows up the progress of the church. Sometimes it drives a good minister away and reduces the church to helplessness. Such things are horrible. They deeply offend God, and one who is guilty will surely have to repent and get forgiven, of course making restitution if possible. John speaks of a sin we are *not* to pray for (1 John 5:16). Perhaps judging a pastor is that sin. Paul was not judging that bad man dealt with in 1 Cor. 5; he was acting officially. Moreover, that he did not judge him but loved him

is shown by his solicitous aftercare of him, urging the Corinthians to forgive him and love him (2 Cor. 2:4-11).

If you who are reading this article are guilty of having judged a brother, do not make excuses, but repent, confess, and, as Peter said to Simon Magus, "Pray God if perhaps the thought of thine heart may be forgiven thee," Acts 8:22.

THAT POOR OLD PREACHER

Let us think awhile of a minister. Perhaps you have met hundreds or even thousands, so it should not be hard for you to think of a minister. A minister is one who is called by God; he must stand before God, but between God and the people. He must declare God's Word and God's will to the people; then he must approach God in behalf of the people. A minister's life must be one of concentration; he must spend much time in praying, fasting, and studying. In to the ministry he puts his life, talents, time, and money. He must sacrifice any other vocation; all other ambitions and desires must be surrendered. Often he must leave his old home, old friends and acquaintances to carry the gospel. Like all others, as the years pass, a minister grows old, but this does not quench his passion for souls and his burning desire to carry God's message to the lost and dying; but his human body gets weak. He cannot remember as well. Then the people in his congregation want someone young, someone who is fiery, alive, and the old preacher is forgotten and pushed aside. When he was active he visited the sick, the dying, the troubled and distressed; he stood with the family as a loved one was laid away; he helped the lost find God; he preached, prayed, and advised—now that he is old he is laid away, forgotten. Take that poor old preacher off the shelf. As long as he can toddle there is something he can do. When God gets through with him, He will promote him to glory.—Evangelist Margaret V. Jacobs, 141 Palisade Street, Spartanburg, S. C.



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Fire and Death for Protestants

FROM:

Commission on Evangelical Action
NATIONAL ASSOCIATION OF
EVANGELICALS

1422 F Street, N. W.
Washington 4, D. C.

A sister nation to the SOUTH is seriously ill. A government in power by virtual dictatorship has a new president. The press states "...he is lined up solidly with the United States against Communism." Will he stop the awful political and religious persecution? The army is constantly being called upon to bring order out of chaos caused by the unconstitutional acts of the national police and local officials who seem to operate on a gestapo basis with pillage, arson, and terror as their weapons. The present political power in control, the Conservative or Roman Catholic Church party, received the official approval of the Roman Catholic Church at the time of elections last year. This same party continues in power through censorship of the press, by suspending all functions of the Congress, the Assemblies, and the Supreme Court. This government, while looking to the United States or the World Bank for millions of dollars to finance its program, continues to liquidate all political opposition, and at the same time destroys, where possible, the Protestant evangelical congregations in the country. This country, that was one of the most democratic and orderly in South America for many years, is COLOMBIA.

Detailed protests of this carnage and destruction were made to the members of the U. S. Senate and also released to the press last April. These produced nothing by way of reform in Colombia. The reports were vigorously denied by the government and press in Colombia and by Dr. Eduardo Zuleta Angel, Colombian Ambassador to the United States. The public was left in doubt as to who was falsifying the facts. Here in brief is a summary of the sufferings and damage caused by so-called "CHRISTIANS," who on one hand claim to join hands with all true Christians in fighting Communism, while on the other hand they follow communistic practices and endeavor to wipe out communities of God-fearing, liberty-loving people. In order to clearly state the facts, it will be necessary to list the location of these acts of destruction—all of this taking place since November 1, 1949.

CHAPELS BURNED in almost every case by the national or local police and generally with the public approval or presence of the local Roman Catholic priest.

In the Department (State) of EL

VALLE:

- | | |
|----------------|-----------------------|
| 1. Andinapolis | 10. Naranjal |
| 2. Betania | 11. Coloradas |
| 3. Dovio | (and school building) |
| 4. Ceilan | 12. El Castillo |
| 5. La Tulia | 13. El Pinal |
| 6. Primavera | 14. San Francisco |
| 7. Restrepo | co (and school) |
| 8. Sabaletas | |
| 9. Santa Maria | |

DEPARTMENT OF CAUCA:

15. Caldonio (and school); 16. Inza;
17. Las Aguas; 18. Taquero (and school building)

DEPARTMENT OF BOYACA:

20. Santa Ana; 21. Betel (and all neighboring houses)

DEPARTMENT OF SANTANDER:

22. Enciso (mission building housing chapel and school building)

DEPARTMENT OF ANTIOQUIA:

23. Zaragoza (including whole mission)

DEPARTMENT OF NARIÑO:

24. Zion

(This list is known to be incomplete. Reports in the last few days advise of another chapel burned in Tolima and two national preachers murdered.)

CHAPELS CONFISCATED (by local Catholic priest or by police).

1. Canada (Nariño), by local priest who operates a school in property. Took local cemetery, where for ten years evangelicals have buried dead; burials of Protestants now prohibited.
2. Cornejo (Santander del N.), Roman Catholics using it for mass.
3. La Donjuana (San. del N.). Chapel taken by priest, held mass; later wrecked by police.
4. Obando (Valle) in hands of secret police.
5. Salazar (San. d. N.) in hands of local priest (missionary compelled to flee).

CHAPELS BOMBED OR DAMAGED

1. Dabeiba (Ant.). Dynamited twice, also house, by police (mayor and priest present).
2. Genova (Caldas). Dynamited twice; attempted to burn it.
3. La Meseta (Cauca). Partially burned.
4. Llanitos (Valle). Partially destroyed.
5. Piedecuesta (Sant.). Interior wrecked, Bibles burned.
6. Yopal (Boyaca). Shot up building, broke in the roof.
7. Cunday (Tolima). Interior completely wrecked.
8. Dagua (Valle). Dynamited and Bibles burned.

CHAPELS AND MISSIONS CLOSED BY FORCE

1. La Aguada (Casanare). Church school and mission closed by Prefect, possessions of fleeing missionary confiscated.

2. Fonseca (Magdalena). Closed by mayor under order of local Roman Catholic bishop and Apostolic vicar of the Goajira, in spite of contrary orders by civil authorities.

Wherever these thirty-nine chapels have been burned or confiscated, the congregations have been scattered under threat of death; in some the local preachers have been murdered and many of the homes of Christians burned, their property stolen. If all of this destruction and death were caused by politics alone, here are some facts of direct religious persecution by Roman Catholic authorities.

In *La Donjuana* (Sant. del N.). Dna, Maria de Diaz, 83 years of age, was given an ultimatum of—go to mass, or die.

In *Santa Barbara* (Ant.). The local police ordered all Protestants to return to the fold of the Roman Catholic Church within 72 hours and be accepted by the priest, or else...

In *Pereira* (Caldas). All school children, including Protestants, were forced to attend mass.

In *Rio Manso*, May 28. All Protestants were forced to attend mass on threat of death.

In *Socota* (Boy.). Protestants have been taken to the priest by police and threatened with death, unless they renounced their faith.

RENOUCE THE PROTESTANT FAITH was the command of the mayor of *Toribio* (Cauca) on December 4, 1949, as all Protestants were rounded up, arrested, Bibles destroyed and they were forced to sign, under threat of death, a renunciation of their faith.

CEMETERIES ARE NOT POLITICAL, yet the Protestant cemeteries have either been seized or violated in the places listed below:

1. Cunday (Tol.)
2. El Canada (Nar.)
3. Santa Barbara (Ant.)

In *Llanada* (Nar.). Everyone was ordered to remove his hat when the Roman Catholic Church bells rang. Several Protestants who refused were given the **WATER TREATMENT** in the plaza. (The Communists used this torture in China.)

At *Los Andes* (Nar.). The local police attacked a Protestant home, killed three, including Juan and Francisco Alderete, and compelled all the children to be baptized by the priest.

In *Piendamio* (Cauca). Recently all Protestants living here were given ten days by the police—to leave town.

The little Indian town of *Mosoco*, *Tierra Adentro* (Cauca), was visited by police—hunting Protestants. The mayor and police found the local leader, Ventura Chavez, killed him in cold blood, robbed his store.

Need other cases be mentioned as the case near **MANIZALES** (Caldas), where a Protestant father was hacked to pieces before his family's eyes, and they were made to bury him; and other like cases.

Unless the local authorities and people are out of control when such

(Continued on page 15)

A Mission Among Gypsies

When I walk about in this gigantic city of New York, and especially in the district of upper Harlem and lower Manhattan, where there are thousands of Gypsies who have made their homes in small stores and lofts, I am moved by compassion to find how they have been forgotten and neglected, even by us Christians. I find myself asking the question: How is it possible?

No one inquires about them or goes to them to give them a hand of spiritual or moral support. No one goes to their door with a word of comfort to the poor and the sick among them. The gospel is not preached to them. I find their children spending their time on the sidewalks and in the gutters, and other children will not play with them. When I stoop to stroke with my hand the Gypsy boy's black and curly hair, he looks up to me with a pair of big brown wondering eyes, serious and so full of mystery. My heart weeps.

It is to this despised, oppressed, and neglected people the Lord has commissioned me to go. In Europe I have accompanied them for years in their long and motley caravans, and lived among them. In the evenings, after our tents had been pitched, we would sit around the fire, and I would tell them the simple gospel story of the Lord Jesus and His love, and they would listen with great interest.

There are about five million Gypsies in our world, but there is no mission work among them. When I came from Sweden to America last February, and to the seventy thousand Gypsies here, I applied to the Church of God, who magnanimously promised assistance in this worthy cause.

Having now been in this great city about eight weeks, it has enabled me to find my way about to many hungering Gypsy hearts. Not long ago, we visited a Russian Gypsy family. Their humble home was occupied by two families and was set up in a store front, typically Gypsy fashion.

Here I met a Gypsy, surrounded by sisters-in-law, children, and an aged mother, who had been sorely tried by illness and distress. After having made ourselves somewhat acquainted, we tried, with the grace of God, to tell the sick father about a Friend and Helper who is greater than any friend on earth—about the Father of mercy and about the God of all consolation, who knows our hearts and knows all things.

We were overwhelmed with God's love as we had the privilege to bring this sorrowful soul to the Throne of Grace. It was a soul that was hungering for peace, a representative for a people that the Christian world has passed by, and to us was given the blessed opportunity to lead him to peace and to the light. When we parted that evening, the heavenly light had already begun to shine into his soul, into this Gypsy's heart, and his

face shone 'like the sun.'

Since I am the only missionary to this people, I am dependent on the intercessory prayers of all friends, and on their love and assistance. My dear Christian friend, let us, with loving hearts, make a prayer circle around these neglected friends, the Gypsies, who are wandering about in the world without peace; restless; without hope and without God. Fall and winter are ahead of us, and even now there are other thousands headed for our city. Shall it be made possible to reach also those with the glad tidings? May we pray about it earnestly.

Now, when we are about to rent a small hall in one or another of the Gypsy districts, an empty store, for instance, in order to set up a place where we might gather, we do so in faith, believing that the Lord will help and bless us in our efforts. We are especially thinking of the poor children. We want to try to get them to come so that we might help them and teach them, and so, with God's help, there will be established a mission among the Gypsies in this city, where many will be rescued and saved. Let us hasten to go the errands of the King. The night is coming when no man can work.

Yours for the salvation of the Gypsies and by them affectionately called 'Rigo Lajos,' Otto Berglund.

USEFUL RULES FOR PREACHERS

1. Have a deaf ear to unkind remarks upon others, and a blind eye to the trivial faults of your brethren.
2. Do not put the worst construction upon real or supposed wrong actions of fellow believers.
3. Do not brand a man as heterodox because of faulty expressions, or because he differs from you.
4. Never drink in the spirit of the talebearer. Mitigate and soften strongly worded charges of evil.
5. Do not speak of misunderstandings as lies. Credit persons as speaking the truth. Love believeth all things.
6. Pray much, perseveringly and believably. A habitually neglected closet is the sure index to a ruined, wasted life.
7. Read the Scriptures for your own soul's profit and spiritual intelligence. Read difficult portions on your knees while availing yourself of all the help possible.
8. Don't waste your energies in building up a party. Such work is the merest chaff and only awaits the fire.
9. Think far more of the points where you agree than of those where-in you differ from fellow believers.
10. Warmly, lightly grasp the hand of every member of the body of Christ, save in cases where known evil in doctrine or morals exists, or complicity with either.
11. Firmly maintain the truth of

your individual responsibility to Christ as Lord in your service. Welcome advice, but refuse dictation as to mode and way of working.

Note: The above were found among notes of addresses by the late R. Scanlon. Whether they were original or not the Editor is not certain.—From *Light and Liberty*.

REQUESTS FOR PRAYER

Pray for:

- Three unspoken requests.—Nadyne Clouse, Terre Haute, Ind.
- The healing of my body.—Cora Lee Morrow, Booneville, Miss.
- Me for I need the Lord's help.—Effie Sap, Tarpon Springs, Fla.
- Me to be healed of tuberculosis.—Mrs. Maudie Wells, Middletown, Ohio.
- The healing of my body; my daughter.—Mrs. Bertha Dollar, Dora, Ala.
- My unsaved sons in service.—Elizabeth Prince, McAndrews, Ky.
- My unsaved brothers and sisters; me to receive the Holy Ghost; an unspoken request.—Helen Stokes, Tampa, Fla.
- My brothers and sisters to be saved; my son and his wife to be saved; my husband to be sanctified and filled with the Holy Ghost; a Church of God in Lorain soon.—Mrs. Marie White, Lorain, Ohio.
- The healing of my back and extreme weakness of my body.—Florence Sturm, Statesboro, Ga.
- The healing of my body; the healing of my mother's body.—Mrs. Morris Furer.
- The complete healing of my body; my unsaved sister.—Miss Florence Easter, Mount Airy, N. C.
- My family and me.—Mrs. Roy Anderson, Ocala, Fla.
- A Church of God to be built in Holland, Mo.—J. N. Patterson.
- A very urgent request for my husband, who has been missing for six weeks; God to lead him, or someone to find him, whether he be dead or alive.—Marjorie Edmonds, Chicago, Ill.
- A very special request; my family, my husband, and me to be saved.—Mrs. Everett Unbehant, Seneca, S. C.
- My body to be healed.—Virgil Hamilton, Saint Louis, Mo.
- A very urgent request.—A Sister in Christ, Danville, Va.
- My son in Tokyo.—Mrs. W. D. Mills, Princeton, W. Va.
- My body to be healed; my children.—Lydia Workman, Lovely, Ky.
- The church in Tallapoosa.—Mrs. W. I. Gentry, Tallapoosa, Ga.
- An unspoken request.—A Sister in Christ, Odum, Ga.
- The healing of my body; a very urgent unspoken request.—Mrs. Myrtle Rylee, Blytheville, Ark.
- The healing of my wife of arthritis; the healing of my right ankle.—W. A. Campbell, Cleveland, S. C.
- My husband to get a job; a member's husband to be saved.—A Sister, Grayson, La.
- The healing of my body.—Rhoda Farnes, Dalton, Ga.
- My mother who had a heart attack and needs help from the Lord; my loved ones.—Frank Woods, Montebello, Calif.
- The healing of Mrs. Callie Tomlinson who has high blood pressure and has had a heart attack.—Mrs. Vera Morris, Sebring, Fla.
- The complete healing of my body; an unspoken request.—Thelma Massengill, Booneville, Miss.
- My son and his family; my mother and father to be healed; my father to receive the Holy Ghost; my unsaved loved ones.—Flora Parrott, Warner Robins, Ga.

EVANGEL YEARBOOK

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CHURCH OF GOD PUBLISHING HOUSE
Montgomery Ave., Cleveland, Tennessee

Testimonies . . .

PERDIDO, Ala.—I thank God for what He has done for me. He saved, sanctified, and filled me with the Holy Ghost, and has healed my body when the doctor couldn't tell me what was wrong. I took sick last September and was sick about three months. Many at the Perdido church fasted and prayed for me all day, and God wonderfully healed me of my affliction.—Mrs. Leeman May.

COLQUITT, Ga.—I thank God for healing my baby boy on July 19. He was run over by a tractor, and was very sick. Blood rushed through his mouth continually, and he also coughed up blood. He could not retain any nourishment for some time. It was the third day after much praying that God wonderfully healed him, and he walked again. We humbly praise God for this healing.—R. L. Walton, Rt. 1.

SUGAR VALLEY, Ga.—Sometime ago I had a serious hurting in my side and back and failed to get much rest. In the regular Sunday night service my pastor, Brother C. L. Hall, prayed for me, and the Lord touched my body. I wasn't instantly healed, but began to feel better, and my side has gotten well. I do praise the Lord for this.—Mrs. Addie Stanley, Rt. 1.

STARKE, Fla.—I praise the Lord for real salvation and for His love and many blessings. I also praise God for healing me of kidney trouble, flu, and a sore on my leg.—Mrs. Alma Gill.

HATTIESBURG, Miss.—This is a testimony of what God has done through the prayers of the saints of God. Three weeks ago my husband suffered a complete lapse of memory. He was as thoughtless as a newborn baby and slept two weeks. I asked our pastor, Brother J. L. Milligan, to pray for him, and also asked the Church of God here to pray for him. On Sunday after we prayed for him at church, he began returning to himself and is still getting better, mentally. I ask each of you to pray for his soul to be saved.—Mrs. Dorothy Bunton, Rt. 2.

FORT PAYNE, Ala.—I praise the Lord for His goodness to my family. One day I placed the *Evangel* on my daughter who has epilepsy and asked God to keep her from having other spells. She has not had any to date. Praise God forevermore.—Mrs. T. E. Nicholson, Rt. 3.

SAVANNAH, Ga.—I praise God for His saving power and also for His marvelous healing power. He healed me of a bad boil on my leg, for which I give Him all the praise. After my pastor and others prayed for me one night, the next morning the boil was

almost gone. Praise the great name of Jesus!—Mrs. C. H. Fagaines, 1412 Jefferson Street.

CLARKSBURG, W. Va.—I truly praise God for healing my little boy's ear. The measles settled in it, but the Lord wonderfully touched him.—Mrs. Archie Godfrey.

HENDERSON, N. C.—I praise the Lord for victory in my soul. I praise Him for saving, sanctifying, and filling me with the Holy Ghost. Pray for me to be healed.—Artelia Martin.

ELKINS, W. Va.—I praise the Lord for healing my side when it was so sore I could not lie on it. I also praise Him for the many things He has done for me.—Mrs. Ida Phares.

RUMMERFIELD, Pa.—I thank the Lord for His wonderful healing power. Just a few nights ago I had a cramp in my right leg and foot so bad that I couldn't walk. I placed the *Evangel* on my foot and prayed and instantly the cramp left me and I haven't been bothered any more. I give the Lord all the praise.—O. F. Young.

MILAN, Ga.—I thank God for saving my lost soul in 1939 from a devil's hell. I thank Him for His healing power. Sometime ago I was so dizzy

I could hardly look up without going backward. God touched my body and healed me, for which I praise Him.—Mrs. G. W. Wells.

VIKSBURG, Miss.—I praise the Lord for His healing power. I had been sick for eleven years and a shut-in for three years, but the Lord healed me and I praise Him for it.—Mrs. D. A. Sanders.

WASHINGTON, N. C.—I praise the Lord for healing me. I promised the Lord I would praise Him.—Mrs. Henry Rollins.

CLARKSDALE, Miss.—I thank God for saving, sanctifying, and giving me the sweet Holy Ghost to be my Comforter and Guide in this life, and for raising me up again. I had influenza and pneumonia, and no one thought I would get well, but God healed me. I need your prayers.—Mrs. Annie Lee Harris.

JEFFERSON, Iowa—My testimony is one of praise and thanksgiving to my Lord and Saviour for His saving, keeping, and healing power. Jesus saved me when I was eleven years old, and He has kept me through trials and suffering to the age of seventy-nine. I am still shouting His high praises. I praise Him for healing me when I fell and broke my hip.—Lizzie Arbuckle.

JEFFERSON, Iowa—I praise God for saving my soul from the power of Satan. The Lord has sanctified and baptized me with the Holy Ghost, and healed me and my family many times.—LaVauh Keith.

FORTY LARGEST PROTESTANT CHURCHES

CHURCH	MEMBERS 1949	MEMBERS 1948
1. Methodist	8,792,569	8,651,062
2. Southern Baptist	6,761,265	6,491,981
3. National Baptist Convention USA	4,385,206	4,385,206
4. National Baptist Convention of America	2,594,521	2,580,921
5. Presbyterian (USA)	2,401,849	2,330,136
6. Protestant Episcopal	2,297,969	2,228,270
7. United Lutheran Church	1,814,172	1,814,172
8. Disciples of Christ	1,738,605	1,714,796
9. Northern Baptist Convention	1,583,360	1,583,360
10. Lutheran Missouri Synod	1,569,364	1,519,952
11. Congregational Christian	1,284,661	1,184,661
12. African Methodist Episcopal	1,066,301	816,578
13. Latter Day Saints	980,347	947,855
14. Churches of Christ	814,200	682,172
15. Evangelical Lutheran	757,352	787,352
16. Evangelical and Reformed	714,583	714,583
17. Evangelical United Brethren	711,537	707,326
18. American Lutheran	692,567	646,605
19. Presbyterian (US)	653,594	638,652
20. African M. E. Zion	520,175	527,350
21. Augustana Evangelical Lutheran	439,231	422,646
22. Colored M. E.	381,000	381,000
23. Church of God in Christ	340,530	340,530
24. American Baptist Association	313,817	245,861
25. Evangelical Lutheran Joint Synod	297,922	288,355
26. Assemblies of God	275,000	273,147
27. National Association Free Will Baptists	255,127	255,127
28. Seventh Day Adventists	229,945	222,619
29. Church of the Nazarene	220,042	213,188
30. Salvation Army	215,094	215,094
31. United Presbyterian	213,810	205,677
32. Church of the Brethren	185,088	185,789
33. Reformed Church in America	179,085	178,356
34. Christian Reformed	142,818	138,321
35. Latter Day Saints (Reorganized)	121,745	128,849
36. Societies of Friends	113,013	113,842
37. Church of God (Cleveland)	106,490	96,000
38. Church of God (Anderson)	105,022	96,736
39. Federated Churches	88,411	88,411
40. General Association Regular Baptists	85,000	85,000

UEA

The Church - What Does It Mean to Us?

Mrs. John F. (Eula Mae) Thames,
Evangelist, Route 5, Box 39,
Fayetteville, N. C.

The church is a place devoted to the worship of God, a sacred, holy, sanctified place; that is, if it is as specified by the Word of God. 2 Chron. 7:16, "For now have I chosen and sanctified this house, that MY NAME may be there for ever: mine eyes and my heart shall be there perpetually." Think about this, a house containing His name, His eyes, and His heart! Oh, how sacred and revered we should treat such a place. The word "perpetually" (see Webster) means "never ceasing, endless, given lasting existence." So these scriptures were not for Israel only, but for mankind throughout the ages.

In 2 Chron. 29:4, 5, Hezekiah gathered the priests and Levites together, and heralded out, "Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place." Exod. 40:10, "And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy." Therefore, if it carries the description of the Bible church, it will carry His name; have an altar; will be sanctified, clean and holy; and will have GOVERNMENT. I know there are thousands who defy this, but that does not change the Word of God.

We read in 1 Cor. 12:28, "And God has set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, GOVERNMENTS, diversities of tongues." If the church had not needed government, God would not have put it thus. He knew some would be unruly and self-willed, therefore government was needed. When we get to the place that we will not accept government, we are taking that out of the church which God has set there for our good, and we might as well leave off any of the rest. A person who will do such is on dangerous ground, and is self-willed, going against God's plan.

2 Peter 2:10, "But chiefly them that walk after the flesh in the lust of uncleanness, and DESPISE GOVERNMENT. Presumptuous are they, SELF-WILLED, they are not afraid to speak EVIL of dignities." "Presumptuous" is going beyond the bounds of good, taking undue liberties, disregarding the feelings of others (See Webster). So when one sets God's plan aside and disregards His feelings, God sets one aside, letting him go his way.

O precious friend, don't disregard the Word of God. That is a dangerous thing. So if our plans are not in keeping with the Word of God, how can we expect Him to be pleased and meet us in His house, the church?

If we knew, personally, that we were to meet God at church tonight, what attitude would we take in entering into the house of God? My, what a

question! No wonder the Psalmist said (100:4), "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name"; (95:2), "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Here we have BIBLE INSTRUCTIONS of God's house, and how we are to enter therein. Precious brothers and sisters, it is time for us to stop playing church and realize what church really means to us; go there for the sole purpose of meeting God, getting our souls fed from His Word by prayerfully listening and accepting the Word of God. In Matt. 4:4 Jesus said, "Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God." Some feed from funny books, true stories, and foolishness of this world so that they do not even have a desire to know more about God's Word. When they come to church their minds are not on the preaching; therefore, they are robbing their own souls.

Many talk of "old-time meetings," but little is done about it. If we want the preacher to feed our souls better, we must help him by our prayers, presence, and co-operation. What pleases God more than to hear the praises and glories of His children? To the preacher, they are a pusher, and he is delighted to feed children who are hungry for the Word. There is no better comparison than a mother giving food to her child that his body needs; but if his appetite isn't good, the child doesn't want the food and makes excuses. That is just how some church members act when the gospel is delivered to them, generally because they have been feeding on the wrong kind of food and the devil has stolen their appetites.

Going to church is only a blind to some people. There are still some Sadducees and Pharisees going to church. But that does not take the real meaning out of going to church for the child of God. Heb. 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Neither are we to go just to visit, see or be seen, or play with babies to pass time; but we are to go for the glory of God and the benefit of our own souls. 1 Peter 4:17 says, "For the time is come that judgment must begin at the house of God, and if it first begins at us, what shall the end be of them that obey not the gospel of God?" We are each going to give an account of just how we behaved ourselves in the house of God. If we go there for gaiety, laughter, fun, and foolishness, we may expect the judgments of God, for they are sure to come.

Paul, in writing to Timothy, a young minister (1 Tim. 1:1-3), exhorted him to CONTINUE in the DOCTRINE, and charge some that they teach no other DOCTRINE. In 1 Tim. 3:15

Paul said, "But if I tarry long, that thou mayest know how thou oughtest to BEHAVE THYSELF in the house of God, which is THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH." What right do we have to accept any other doctrine? Paul also said, in 1 Tim. 4:16, "TAKE HEED unto thyself, and unto the DOCTRINE; CONTINUE IN THEM: for in doing this thou shalt both save thyself, and them that hear thee."

"A doctrine" is a body of rules taught and practiced, by which the church is governed, and which is backed up by the Word of God. I like Paul's boldness as he said in Gal. 1:8, "But though we, or an angel from heaven, preach ANY OTHER gospel unto you than that which we have preached unto you, let him be accursed." Paul was fixed and unmovable in the church and its doctrine. Heb. 13:9, "Be not carried about with DIVERS (different) and strange DOCTRINES. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." So may we take heed how we treat the house of God, and the doctrine therein, and not be carried about by every wind of doctrine. I know there are thousands of good people in other churches, but we who have seen the light of the Church of God are not justified by any other doctrine. Paul said it was THE PILLAR AND GROUND OF THE TRUTH, so that is good enough for me. Jesus said, Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to FEED THE CHURCH OF GOD, WHICH HE HAS PURCHASED WITH HIS OWN BLOOD."

Paul, while Saul, was a Pharisee, a man of great learning, who sought to kill the Christians (Acts 22:4-14), but after the Lord struck him down, and he became converted, he made this statement himself, in Gal. 1:13, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted THE CHURCH OF GOD, and wasted it." After God had spoken to his heart, and he became converted and an apostle of the Church of God, he then stood for the Church as strongly as he fought against it, for in Acts 21:13 he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Read 2 Tim. 4:6.) 1 Cor. 1:1, 2, "Paul, called to be an apostle of Jesus Christ THROUGH THE WILL OF GOD, and Sosthenes our brother, unto THE CHURCH OF GOD WHICH IS AT CORINTH . . ." Corinth was a little city in Greece (look at your map) and not in heaven, as some say. It was God's WILL for Paul to belong to the Church of God; just why shouldn't we belong to it too? It is simply silly to say, "I belong to the Church of God in heaven," for Christ told us, in Matt. 18:15-17, the procedure to take if our brother transgress against us, and how that he is (Continued on page 15)



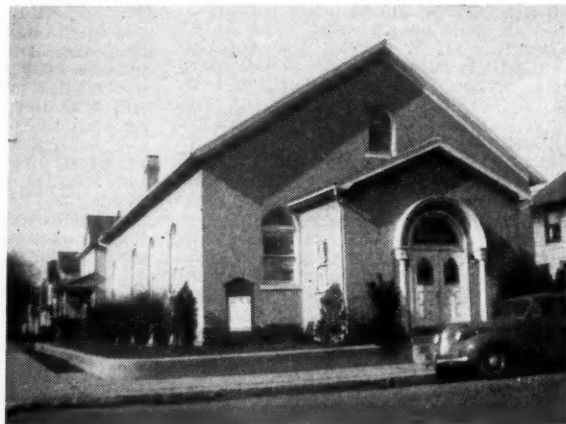
East Dayton, Ohio, Church Makes Progress

EAST DAYTON, Ohio—The Lord has greatly blessed the Church of God here during the past three years. At the time Rev. J. W. Maness came to East Dayton we were worshipping in a former dwelling house, with no parsonage and very little space for Sunday School or Y.P.E. programs. Three months later we moved into a former storeroom with two separate Sunday School rooms and a place for the pastor to live.

We truly thank the Lord that in April of this year we made our last and most progressive move. We now have a large church building with stained windows, carpeted floors, nice pews, and plenty of room for all kinds of programs. In the full basement there is a nice place for L.W.W.B. programs or anything else the Lord might see fit to use it for, and also nice rest rooms and a nursery for the babies.

We truly thank God for a determined pastor like Brother Maness. It is only through his long-suffering and obedience that the Lord has made these blessings possible. We also thank Him for a very cooperative group of members.

Besides the blessings to the church, the Lord greatly blessed Brother Maness' six-year-old boy who had been afflicted with polio since last September, being paralyzed in the left leg. Since little Darell was in a service with Brother Thea Jones in Benton, Ill., he has had almost complete use of the afflicted parts. Pray for our continued success in the Lord.—Mary Ford.



REVIVALS

PINE BLUFF, Ark.—We were especially happy to have Rev. and Mrs. J. E. Smeltzer stop by with us for a few nights' revival and healing services. Many were blessed. There was a goodly number saved and some outstanding miracles of healing performed in our midst, the most outstanding being a little girl healed that was deaf and dumb. She was made to hear and was able to speak fluently.—Floyd L. Ramsey, Pastor.

MOUNTAIN VIEW, Ala.—We praise the Lord for the wonderful revival just closed here, where Brother William A. Grant is the pastor. Brother J. F. Rider, of Birmingham, Ala., was the evangelist. The precious Holy Ghost fell in such a

wonderful way that Brother Rider didn't get to preach several nights. Brother Rider is a very consecrated evangelist. He studies, fasts, and prays much of the time. He has certainly been a blessing to our church, and we heartily recommend him to anyone. Besides the saints being greatly blessed, there were 18 saved, 7 sanctified, 4 baptized with the Holy Ghost, 8 baptized in water, and 4 added to the church.—Mrs. William A. Grant, Reporter.

DAMASCUS, Ga.—We started a revival under a brush arbor, after having started cottage prayer meetings in the homes around us, the 20th of July. During the first week of the revival three different preachers assisted with the preaching. The next week Brother Fennell of Columbus, Ga., did the preaching. During the two weeks,

there were 5 saved, 4 sanctified, and 4 filled with the Holy Ghost. We are still having prayer meeting under the arbor. We truly praise God for His blessings during this revival.—Brother and Sister Willie McDowell.

PORTSMOUTH, Dominica—We are thankful for the good revival the Lord has given us here, and the great outpouring of His blessings upon us. Inspired messages were given by the pastor and other brethren; they did some wonderful preaching under the anointing of the Holy Ghost. Souls were greatly blessed; saints testified what the Lord had done for them; and when the altar call was given, many souls went forward and prayed until victory came. The Lord is wonderfully blessing us in Dominica. The Holy Ghost is always present in our midst.—Louisia Banfield, Clerk, Mount Maria New Testament Church of God.

THE CHURCH—WHAT DOES IT MEAN TO US?

(Continued from page 13)

to be taken before the church. Anyone knows that it is impossible to take one to heaven to be tried for trespassing. Jesus did not say take them to heaven, but He did say, "Tell it unto the church." So Christ does have an established church on earth.

So many say, "I am Church of God," but refuse to be called that, and say, "Away with its doctrine and government," when it takes all this to make the Church, for Christ placed them there (1 Cor. 12:28; 1 Tim. 4:16).

No doubt some asked, "Paul, how did you find the church?" We hear him answer, in Gal. 1:12, "For I neither received it of MEN, neither WAS I TAUGHT IT, BUT BY THE REVELATION OF JESUS CHRIST." Don't you suppose they were astonished then? I know there are thousands who fight the Church of God today, but while they are fighting, there are some who would die for it because they have received a revelation from God. Blessed be His name! Let us take heed how we feed the Church of God, and how we behave ourselves there, and what we use it for. If we will go to church in one accord, seeking to know more about God, He will bestow His blessings on us, and you talk about old-time meetings, we will have them. God has not changed. Heb. 13:8: "Jesus Christ the same yesterday, and today, and forever." Bless His name! Then it is we who have changed, and not God. We need to search ourselves and be honest with God and man, humble ourselves as we did the time we looked up into His face and said, "Lord, I'll do anything if you will save me." Praise God, if we'll stay in that attitude, it won't be hard to continue in the apostles' doctrine, accept the government, and abide by the rules, for there will be no room for the love of the world; no desire to be, look, or act anything but holiness. Our hearts will be filled with His praises, and we shall be satisfied with the Word of God just as it is. We won't have to pump and prime to feel His presence. Every wind of doctrine will not move us, but we shall be steadfast as the apostle Paul was, looking for the glorious appearing of our Lord and Saviour Jesus Christ.

There is just one thing more I'd like to call your attention to, since there are so many who want to be boss or nothing, and yet pretend that the church does not need any rules by which to be governed. Why, the Church of God in Paul's day had decrees, better known to us as rules, or church law. Read Acts 16:4, 5: "And as they went through the cities, THEY DELIVERED them the DECREES FOR TO KEEP, that were ordained of the apostles and elders which were at Jerusalem." Jerusalem is where the apostles and elders prayed, studied, and prepared the decrees to be carried to the churches and left in their possession.

Praise God for men today who will give themselves continually to praying, fasting, and searching God's

Word for the decrees which were once delivered to the Church of God. Let us hold fast our faith, and CONTINUE in the apostles' DOCTRINE that we may belong to the BIBLE CHURCH which Paul said was the PILLAR AND GROUND OF THE TRUTH. (1 Tim. 3:15.) I positively do not mean that we are the only good people in the world, or the only ones who are going to heaven. But I do know that we are supposed to walk in the light as it is revealed to us, for in John 12:35 Jesus said, "Walk while ye have the light, lest darkness come upon you." Then it is a dangerous thing to refuse to walk in the light of God's Word. But we, however, are not using a Christlike spirit if we cold-shoulder, throw stones, and criticize people of other denominations. We cannot win anyone with such an attitude. 1 John 5:7 says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This does not mean to forsake our church or let down on our doctrine, but it means to love and show kindness to all God's children, so that our hands will be clean of the other person's blood at the judgment bar of God. I'm so glad and thankful that we can love, stand for, and preach the Church of God uncompromisingly and fellowship the other Christians, too, if they will let us. If they won't fellowship us because of our doctrine, then they will be the guilty ones at the end of the way. God help us all to continue in the apostles' doctrine, and always have a church that meets the description of the Bible.

FIRE AND DEATH FOR PROTESTANTS

(Continued from page 10)

acts are committed, the national government is to blame, and if the nation is out of control, then a state of anarchy exists. The fact is that the national government has lost control locally, and in many cases the local or department Roman Catholic hierarchy is in authority.

In *Cunday*, Tolima, the national government ordered the federal judge to investigate the attacks against Protestants, but he was impotent to act because the local police, under local authority, threatened his life. The federal inspector sent to investigate the atrocities committed in the Paez Indian territory (Huila and Cauca) never dared interview a single Protestant to get the facts. In *Riomanso*, where the government did investigate and threaten the persecutors, it hasn't helped. The Protestants still live under daily threats, and meet together in fear of death.

If the Colombia Government and the Roman Catholic Church in Colombia are sincere in opposing Communism, in cooperating with democratic nations in the fight for religious freedom, isn't it time for them to give some evidence of it by establishing order and freedom at home?

OBITUARIES

McCain

Mr. Robert McCain went to be with Jesus Aug. 16, 1950, at the age of 68 years. He was wonderfully saved, sanctified, and baptized with the Holy Ghost in April, 1926, and became a charter member of the Church of God at Epps, La. He was a faithful, active member until his health failed him, and, although he suffered with what seemed to be cancer for several months, he trusted God to the end. His funeral was conducted by his pastor, Mrs. Dovie Coats, and he was laid to rest in the Midway Cemetery at Epps, La., to await the resurrection. —His pastor, Mrs. Dovie Coats.

Gurganus

Carl Ray Gurganus, infant son of Mr. and Mrs. James C. Gurganus, of Greenville, N. C., was born August 20, and died August 21, 1950. Funeral services were conducted by Reverend I. C. Morris. The beautiful flowers and the acts of kindness on the part of friends were highly appreciated by the family.

Williams

Carl B. Williams, 42, departed this life to be with Jesus on August 13, 1950. He was a member of the Church of God at Dearborn, Mich., and is sadly missed by the church and his family.

Hillman

Ida Delphin Hillman, 75, of Neely, Miss., died on June 24, 1950. Sister Hillman is survived by 6 sons; Rev. C. A. Hillman, a Church of God minister in Alabama; Rev. John L. Hillman, a Church of God minister in Mississippi; Cicero Hillman; Arthur J. Hillman; H. E. Hillman; and B. A. Hillman; and four daughters: Mrs. Vivian Jordan; Mrs. Jordan Lewis; Mrs. T. G. Pearson; and Miss Dorothy Hillman. Not only were 2 of her sons Church of God ministers, but one daughter is the wife of one of our ministers.

Funeral services were conducted at the church in Neely by Revs. Joseph L. Milligan and L. W. Breland. Interment was in the church cemetery.

HOW TO MEMORIZE

William Evans

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